

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.

Fruit of Missionary Effort.

From Rev. E. C. Brown and J. C. Bernard,
Quincy, Ill., June 22, 1844.

REV. B. M. HILL, COR. SEC.—DEAR BROTHER:

"As a committee of the First Baptist church in this city, it becomes our duty, which we gladly perform, to inform you that God has blessed us since the period of our connexion with the Home Mission Society as a recipient of its charities. He has added to our numbers, our gifts, and we trust, our graces, until we are comparatively strong; and in gratitude to him, in duty to ourselves and the Society which has so efficiently sustained us, we henceforth propose and expect to support our pastor without missionary aid."

In taking leave of the Society we wish to express our gratitude to God and our kind Christian friends for the liberal aid we have received. How the church could have existed and shed its cheering light over this young and interesting city, under all the discouragements of our case, without the fostering care of the Society, we cannot see. That your efforts for other feeble churches in this great valley may be continually and abundantly prospered shall be our constant prayer.

FLORIDA.

From Rev. J. Tucker, Newnanville, June 17, '44.

LOSS BY FIRE.

"I have just returned to this place from a long tour on my extensive field, and find that during my absence, my house with every article of household furniture, clothes, books, papers and everything else which I left in it was consumed by fire. My friends and brethren in the neighborhood have been very kind in aiding me to commence housekeeping again, and, through mercy, I have not been prevented from meeting any of my appointments. My arrangements for preaching will remain undisturbed."

THE LABORS OF A PIONEER.

"While absent from home on my recent tour, I rode about 300 miles, visited more than 50 families, and preached as I went. The stations for preaching are distant from each other, and I frequently have to ride 30 or 40 miles from one to the other, which, in this new territory, is tedious work. But I succeeded in finding and collecting together in different neighborhoods, eighty-one communicants of our denomination, and have baptized two persons. I have not yet thought it expedient to organize churches, but have formed the brethren into six bands, which I shall visit as often as my other duties will allow, and when we obtain more ministerial aid, (which I have promise of from some two or three brethren) I shall hope to lay the foundation of some good churches."

THE WORD JOYFULLY RECEIVED.

"The people receive me joyfully, and manifest great friendship and gratitude. Many of them come to the night meetings, a distance of five and six miles, on foot; and so desirous are they to enjoy the public worship of God, that they have promised to build 8 or 10 meeting-houses in as many different settlements as soon as they have gathered their crops. O that the Lord would accompany all this effort with his blessing, and revive his work among them."

HARD TIMES.

"But really my heart is pained to witness the trials of the people who have lately moved into the territory, owing to the distressing drought. Some on whom I have called, had but little food for themselves, much less for me or my horse. But recent rains revive our hopes."

Dear Brother Hill, we are literally a poor and war-worn people. I beg you never to forget it, or to cease praying for us."

TO CORRESPONDENTS.

Correspondents are respectfully informed that owing to the necessary absence of the Secretary for several weeks past, many letters requiring his particular attention, have remained unanswered. Having now returned, they will receive that attention as soon as possible.

BENJAMIN M. HILL, Cor. Sec.

Highest Attraction of the Pulpit.

But among all the outward attractions of divine worship, there is none like that of the preacher's natural eloquence. No instrument of music is as sweet as the human voice, when attuned as it may be by care. The most exhilarating band of performers on the dulcimer and the cymbal will be heard with less pleasure, than he who has learned to play well on that instrument which is as far superior to all others as a work of God is superior to the works of man. Let it then no longer be said, that while an organist will spend years in learning to manage a collection of leaden pipes, the preacher is unwilling to exert himself for acquiring a control over the stops and keys of what is far more religious in its tones than the organ. So likewise the human eye can

be made eloquent, when the tongue can say no more; the palm of the hand, too, has an eye which is full of meaning. But the philosophy of these organs is neither understood, nor applied to practice by our preachers. We have inherited from our Catholic ancestors a most irrational regard to the expressiveness of the orator's movements. We barricade the preacher in a pulpit, which often cuts him off from the sympathies of the people, and renders it impossible to illustrate the meaning of the hands that hang down, and the feeble knees, impossible to express vividly the idea of 'standing fast in the faith.' Doctor Payson once came down from the pulpit, and stood face to face before his audience, that he might address them with more effect. I would make no strenuous objection to the simple gown which is sometimes worn in the pulpit, but still it must be regarded as in some respects an unphilosophical contrivance for a sacred orator. It was not originally designed as an aid to eloquence, but as a scholastic attire. The objection to it is, it keeps out of view the natural expressiveness of the human form; and nature, even if it be a little ungainly, still if it be unfettered nature, is more eloquent than any artifice. When the old masters have painted or sculptured a Demosthenes, a Pericles, a Cicero or a Paul addressing an assembly, they have given to the orator a free arm, so that what has been called a 'stiff elbow' may be a symbol of one well known emotion; so that what is proverbially called a 'cold shoulder' may express the idea that belongs to it. But the prescriptive influence of our Catholic and semi-Catholic predecessors, who little understood the nature of oratory, has wrapped the reader of a sermon in a garb that conceals the meaning of the gesture, and in the folds of which the eloquence of a man's right arm is, as it were, 'a tal-ent hidden in a napkin.'

Real eloquence is not a distinct substance. It is the truth rightly communicated. It is the truth not intercepted by a dead intonation, by a forced gesture, by an awkward attitude, by affectation of grace and politeness. A poor delivery is that which comes between the sermon and the audience, and obtrudes its own stiffness, its own tameness and lifelessness, its own mannerisms upon the notice of the hearer. If we were Romanists we might neglect the gift of speech, and hope to allure men into the sanctuary by the gorgeousness of our ceremonial. But we have no pompous ceremonial on which to rely, and therefore must resort to an appropriate eloquence, as the highest outward grace of a Protestant service. If we dwell in a land where the preacher is the only man who ventures to address an assembly, then we might lean on this privilege, and rest assured that a faulty eloquence in the pulpit is better than none at all among the people. But we dwell in a land where the laymen are popular orators; where the mechanic is master of a racy, vigorous diction; where the reformed inebriate can electrify an audience, who will sleep under a lifeless sermon; where the enemies of religion and social order have caught the spirit and the fire which the ministry have lost. Other men can speak without reading; and unless we can use in a good cause, the weapons which infidels lose in a bad one, we shall surrender the truth to dangers which can arise nowhere but in a republic. Nowhere but in this republic is the force of popular eloquence felt universally; and the church will be overborne, if this force be not controlled with unwonted skill.—Prof. Park's Sermon.

From the Christian Reflector.

Encourage your Pastor.

None but those who have sustained the responsibilities of the pastor, can fully appreciate the oppressive nature of his duties. It is incessant care that wears upon him—the consciousness of work to be done—difficulties to be settled—jealousies to be cured or removed—claims, reasonable and unreasonable, to be met—and duties, irksome as well as arduous, to be performed; it is this ever abiding consciousness—pressing upon him when fatigued and ill, as well as at other times—that gives to the pastor's life its most common characteristics;—often causing him to exclaim, 'O that I had the wings of a dove, that I might fly away and be at rest.' Few, comparatively, of our worthy and faithful pastors have any worldly commendations, any advantages of wealth or popularity, adapted to give them conscious independence. They are dependent on the kindness of the people, and the daily providence of God; and he must indeed be richly supplied with grace, or possessed of no ordinary amount of native energy, who, with so few external aids, can sustain burdens so onerous, and grapple with difficulties of so stern and trying a character. Farther, while all ministers are but men, there are diversities of gifts, and comparatively few are possessed of commanding talents and personal attractions, which place them on an eminence in the public esteem, and secure them against invidious comparisons and depreciating critiques.

These are reasons, to a generous and Christian mind, amply sufficient, for showing to the laborious and faithful pastor special courtesy and attention. If he be wanting in energy, or boldness, or ardor of pious feeling, the deficiency will be remedied more readily and effectually by encouragement than by complaint.

A pastor is encouraged by slight tokens of regard, not observable by the world, but easily shown, and by him quickly perceived. Kind attention to the small wants and necessities of his family, indicate what to him is often more precious than gold and silver. But there is nothing that so much encourages and gratifies a pastor, as a manifest interest in his labors. If his people are punctual in attending the meeting he appoints,—if they listen, with the intent and glistening eye, to all his teachings and exhortations,—if they remind him frequently of the impressive thoughts or useful hints with which his sermons have been enriched,—if they speak of the application of his discourses to their own case, the benefit they have

derived from his instructions,—they animate and strengthen him, as with a new life. The good pastor will be contented with a hard lot, if he can be assured that his labors are appreciated,—that he is not throwing his thoughts, appeals, and best energies of both soul and body, away. Fatigued with the labors of the Sabbath, anxious to know whether he has comforted, edified, or stimulated to activity and faith, any of his hearers, he goes on Sabbath evening to the meeting for conference and prayer. If he hears frequent allusions to the subjects on which he has treated during the day, and earnest petitions at the throne of grace for a blessing to follow his labors, he has much of the assurance he wants. It is a testimony that he has been heard—has given a portion in due season—has honored his calling, and increased his influence as a minister of Christ. Many Christians never think of this. They carry nothing away, when they listen to a good sermon. If they speak, they avoid the most distant allusion to what their pastor has said before them. They thus seem to say,—'our pastor's theme was ill-chosen and unfruitful, or he completely exhausted it himself; we have not been interested.'—For our part, we think the themes of the pulpit, and of the pastor's remarks at the opening of the evening meeting (if he chooses to speak) ought ordinarily, to give direction to all the exercises—be a subject of remark, at least of allusion; and furnish themes for special prayer. Not only would the pastor be strengthened thus, but the impression he labors to make would be confirmed; the Sabbath would leave permanent benefits—a distinct and lasting influence, on the minds and lives of those who enjoy its privileges.

Our churches demand of their pastors too much display of talents and learning. Hence it is, that they so soon make the condition of the pastor unhappy, and almost oblige him to present his resignation. They should ask of him *Bible truth*, uttered with simplicity and directed to the heart and conscience; and when he gives them this, they should let him know that they are fed—grow by the sincere milk of the word; and want no condiments, nor stimulants, to keep them quiet and docile, or to make them work. No minister has every desirable qualification; and perfection should not be asked or expected. Even Paul, the great apostle, had defects; and it is recorded in honor of the Galatians; 'Ye know how through infirmity of the flesh I preached the gospel unto you at the first, and my temptation (or trial) which was in my flesh, ye despised not nor rejected.'

From Worthington's Sermons.

Classification of our Saviour's Miracles.

A volume of "Sermons, delivered at Salter's Hall, between the years 1800 and 1810, by Rev. Hugh Worthington," was published in London after his death. It was prepared in a singular manner, the sermons being "entirely taken from memory, without the assistance of notes, by a lady who was long a member of his congregation." In the introduction to one of these discourses, a classification of our Lord's miracles is attempted, which, if not the best that could be proposed, may yet be found convenient and useful.—Script. Interpreter.

I shall now give the summary of the principle miracles of our Lord, dividing them into six classes for the help of memory.

1. The first class I shall mention are those which relate to human sustenance. These are five in number.

His turning water into wine at the marriage in Cana.

Twice procuring an extraordinary draught of fishes.

Twice feeding many thousands with a few small loaves.

2. The next class relates to his curing diseases. Here we may enumerate:

The nobleman's son.

Peter's wife's mother.

A centurion's servant.

The sick man at the pool of Bethesda.

And the daughter of the Syro-Phœnician woman, whose pathetic expostulation with our Lord has not its equal in the gospel history.

3. The third class I call demoniacal; that is, cures performed on demoniacs.

I am aware that many would place this under the last division, but the circumstance of their having alone given rise to many volumes of inquiry and warm debate, renders them, in my opinion, deserving a distinct classification.

Here you will recollect the man calling himself Legion.

And the two miserable wretches who wandered about without habitation, save in the caverns of death.

4. A fourth class comprises the removal of various infirmities. You will perceive my meaning by the instances I shall select.

We read of a man who was born blind, whom he restored to sight.

Of another whose right hand was withered, and by his divine power it was instantly made whole.

Of one leper whom he healed singly, and of ten whom he cured together.

Of a woman who, for eighteen years had been subject to an infirmity, which by the energy of his word was instantly removed.

Of a paralytic, the use of whose limbs he restored.

Repeatedly we read of his causing the dumb to speak, the deaf to hear, and the maimed he made whole.

Dr. Harwood, in his dissertation upon miracles, gives a sense to the word *maimed*, which is, I think, peculiarly appropriate: he styles it a deficiency in any limb. Thus our Lord not only restored to sight those who from any accident had been deprived of that faculty, but caused him who was born blind to enjoy the light. He not merely enabled sounds again to reach the ears of the deaf, but restored to Malchus the very organ of hearing.

5. The fifth class I shall name are those miracles which were performed on inanimate objects.

He cursed the barren fig tree.

When tribute was demanded of him he caused the money to be found in the mouth of a fish.

He walked on the ocean.

And once, when fatigued by the labors of the day, he had sunk to sleep, while the ship into which he had entered was nearly overwhelmed by a violent storm; upon his disciples suddenly awaking him, he, in a moment calmed their fears by restoring the troubled sea to perfect tranquillity.

6. The sixth and last class exhibits his power to raise the dead. There are three instances of this power recorded in his history, and they are each perfectly distinct from the other.

The first was performed on Jairus's daughter.

The second on his friend Lazarus.

And the third on the widow's son at Nain.

In this list I have not taken notice of two circumstances, which plainly discover divine power.

The one is, when our Lord entered a place crowded, and compelled all to quit their merchandise and cease to profane his Father's house.

The other, when a band of Roman soldiers, struck with awe at his appearance, went backward and fell on their faces.

The Glory of a Revival.

Take in at a glance the results of revivals, as they respect both worlds. Under their influence see the cause of moral renovation advancing, until this earth everywhere brightens into a field of millennial beauty. Behold also the inhabitants of heaven kindling with rapture in view of these wonderful works of God! Not only those who have been subjects of revivals, but those who have not, not only the ransomed of the Lord, but the principalities and powers in heavenly places, and even Jehovah, who is over all, blessed forevermore, rejoice, and will eternally rejoice in these triumphs of redeeming grace. And this joy and glory is not only perpetual, but to be perpetually progressive. Say then, whether such results will not justify the church even now in beginning her song of triumph? Which of the angels will think she is premature in her praises, if, when she looks abroad and sees what God has wrought for her already in her revivals, she should begin to ascribe blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb.

Be this then the song of the church as she travels on here in the wilderness, while she rejoices in the smile, and leans upon the arm, and looks forth upon the glorious triumphs of her living Head. Be this her song on the morning of the millennial day. Let the bright jubilee be ushered in by the echoing and reechoing of this hymn of praise all around the arch of heaven. Let the church on that glorious occasion count up, if she can, all the revivals which have contributed to her enlargement, and brought glory to her Redeemer, and say what so well becomes her as to take this language upon her lips. Let this be her song when her enemies have all gone into confusion, and taken up an eternal wailing—when she is herself glorified and enthroned on the fields of immortality, and privileged to walk in the full vision of God—when the complete triumph of redemption shall every where be acknowledged, and shall awaken joy or agony that is to endure forever?

From the most distant point in eternity which an angel's mind can reach, let the church, when she remembers these scenes of mercy through which she is now passing, still shout forth her high praises in the same noble song, and let seraphim and cherubim, and the whole angelic choir of the third heavens, join to increase the melody—"Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen."

Gems from Pious Authors.

A GROUND OF STEADFASTNESS.—If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without—in the world and in the church.—Cecil.

CHRISTIANITY.—Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—A. Fuller.

A LIGHT BURDEN.—"My burden is light." A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and I seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight towards heaven.—St. Bernard.

BODILY INFIRMITIES.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and make the imprisoned inmate long for release.—Dr. Watts.

USE OF AFFLICTIONS.—Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.—Jay.

A GOOD CONSCIENCE.—Speak not well of any unadvisedly—that is sordid flattery. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.—Burkitt.

PRAYER.—It is not the length, but the strength of prayer, that is required; not the labor of the lip, but the travail of the heart, that prevails with God. "Let thy words be few," as Solomon says, but full, and to the purpose.—Spencer.

A PIOUS WISH.—When the fall of affliction is upon me, let me not be the chaff that lies in thy face, but let me be the corn that lies at thy feet.—Henry.

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to be to ourselves and others.—Newton.

DEATH.—He that is well prepared for the great journey, cannot enter on it too soon for himself, though his friends will weep for his departure.—Cowper.

A GREAT EVENT.—The conversion of a sinner to God, is an event never to be forgotten. It is an era in eternity; it is registered in heaven.—Robert Hall.

LUTHER'S DIVINE.—Three things make a divine: prayer, meditation, and temptation.

CLUSTERING AFFLICTIONS.—The remark is often made, that afflictions come in clusters. I believe there is truth in it. It is in accordance with God's mode of instruction. It is but giving us "line upon line, and precept upon precept," as he does in his word.

A GOOD EXAMPLE.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things, if this spirit prevailed,—if dissenters were like Henry and Watts and Doddridge, and churchmen like Leighton.—Cecil.

PLEASURES.—I see that when I follow my shadow, it flies me; when I fly my shadow, it follows me. I know pleasures are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my pleasures should forsake me, I will forsake them. Pleasure most flies me when I most follow it.—Warwick.

THE JESUITS.—Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

A CHRISTIAN.—A Christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best effuse their odors when bruised.

A rare old book of an extraordinary author.

"THE BLOODY TOWER, yet more bloody by Mr. Cotton's endeavor to wash it white in the blood of the Lamb." We have before us this remarkable work, "by Roger Williams, of Providence, N. E., printed in London, for Giles Calvert, in the year 1652." We have examined it with intense interest, on account of its antiquity and rarity—there probably being not another copy in the United States of so ancient a date—and more particularly, as a work that has thrown more true light before the world on the subject of civil and religious freedom and the rights of conscience, and the kingdom of Christ as distinct from Caesar's than any other thing except the Bible, that ever before appeared. It belongs to the library of Eastern College, and by special favor a friend was permitted to show it to us for examination. Time has made a sensible impression on its outside and in, but it is nevertheless in a very readable condition. Among his hints for consideration, are the following: "First, that the people (the original of all free power and government) are not invested with power from Christ Jesus to rule his wife or church, to keep it pure, to punish opposites by force of arms," &c.

Secondly, that the pattern of the national church of Israel was a none such, unimitable by any civil state in all or any of the nations of the world. He adds, "In this latter hint I insisted more largely in my former considerations upon church and civil power in it in England." Near his conclusion he presents this objection and answer.

"Object. Some possibly may say your just suffering from the independents in New England makes you speak revenges against them in Old." "Answer. What I have suffered in my estate, body, name, spirit, I hope through help from Christ, and for his sake, I have desired to bear with a spirit of patience and of respect and love even to my persecutors. As to particulars, I have and must (if God so will) further debate them with my truly honored and beloved adversary, Mr. Cotton." Notwithstanding John Q. Adams spoke so harshly and unworthily of the character of this great man in his oration delivered more than a year ago in Boston, his productions in the midst of bitter persecution, though they exhibit great decision and firmness, evince strong affection and kindness towards those who abused him so grossly. In 1630 he took refuge in Providence, and officiated in a Puritan church, but he was not at ease. In 1639, in the month of Jan. he was baptized by Mr. Holliman, who was then baptized with the rest of the church by Mr. W. In 1644 he returned from England, with the charter from Parliament. In 1651 he again went to England, in 1652 he published this book, and in 1653 returned. In 1671 he died publicly with the Quakers at Newport and Providence. In 1680 officiated as president and magistrate, and solicitor in Gen. Assembly of R. I. It has been suggested that Br. Wm. R. Williams of New York, who is supposed to be a distant connexion of his, should devote his leisure hours to the gathering of material, and presenting to the denomination and the world a biography of this wonderful man. We have nothing yet in the shape required, and if Bro. W. would engage in it, we should have the man set before the world in his proper character. There is no man since the days of the apostles to whom the world is so much indebted for light on the rights of conscience.—N. Y. Bapt. Register.

The Baptistry at Pisa—An unwilling admission.

A foreign correspondent of the New York Observer, in an account of a visit to the Baptistry at Pisa, in Italy, makes the following admission, (evidently wrung from him by the force of truth,) of the evidence which that building furnishes, in favor of immersion.

"The baptistery is octagonal, of marble curiously inlaid or relieved, with a pillar supporting a statue of John the Baptist in the midst, and may be forty feet in circumference. This mag-

itude of the fount has led some to think it a proof that baptism was within a few centuries, as the Baptist states from 1152, confined to adults, and administered by immersion. It may be doubted, however, whether what I have spoken of since the first was ever intended to hold water, since it has basins, small but deep, on pedestals in each corner, and appears to have had originally on each of its sides, as it still has on several, oblong lavers, about three feet by two and a half, which would have made it unfit for the purpose of immersion. I acknowledge, however, that the construction Anabaptists put upon the size of this enclosure for fonts, may derive some confirmation from a neighboring bronze relief of the Baptism in the Jordan, where the Saviour appears to stand up to his neck in water."—*DELTA*.—Baptist Advocate.

Christian Secretary.

HARTFORD, JULY 19, 1844.

Our Responsibilities.

"Because iniquity abounds, the love of many waxes cold." Is not this sentiment too lamentably exemplified around us at the present time? It is a season of most unusual religious dearth and coldness. A minister recently from the west informs us, that although he has called upon almost all the churches along his route, and made inquiries, he has not heard of a single revival of religion, nor scarcely anything that looked like it! And so far as our knowledge extends, in all this region, the state of religious interest (with few exceptions) is extremely low. But how iniquity abounds! It would seem as if hell were disgorging some of its darkest and foulest streams over our land. False doctrines, delusions, apostacies, ruinous errors, murders, robberies, adulteries, riots—these are the sounds that fall upon our ears, like the roaring surges of a desolating flood sweeping through the country. Surely this is no time for Christians to sleep. "Ye are the light of the world." But if the light itself be darkness, how great is that darkness! "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted?" What in such a case can say the progress of corruption and ruin? "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." This is our only efficient resource. Truly in vain is salvation hoped for from the hills—our only sure hope is to be found in the restraining and renovating power and influence of the Spirit of Jehovah. He lifts up a standard emblazoned with the doctrines of the gospel. The cross is its device—"Holiness to the Lord" its motto. But when a standard is elevated, and a banner displayed, we inquire for the soldiers. The Lord has set up his ensign—the trumpet is blown in Zion, and we are called to gather to the standard. What, then, is requisite in order consistently and successfully to engage under it?

It requires, first, that the principles it heralds should be thoroughly implanted in our hearts. The standard must be set up in our own souls, enlisting our energies, and bringing our whole selves into sympathy with its principles. Then there must be a sincere, ardent, paramount attachment to the cause symbolized by this standard. Mere patriotism, or that which is called—a sort of selfish love of country—is not sufficient. We must have a warm attachment to the cause as such, in all its extent, and in all its excellency—an ardent love of the truth for the truth's sake. And the interests of righteousness must hold the highest place in our affections, or we are not properly enlisted under Jehovah's standard. It requires a higher and more decided tone of personal piety than is witnessed in the mass of the professed soldiers of the cross—that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. There must be more of that decision of character with respect to our religion, which we are accustomed to exemplify in other things—for instance, in political matters, as we gather to the standards of our respective parties. Oh how does the zeal and energy of political partisans condemn the lukewarmness of professed Christians! A higher and more decided tone of personal piety is demanded even by the interests of our country. We hear that our country's salvation depends upon this or that course of policy, and this or that system of measures in our national and state councils. No such thing. The salvation of our country depends upon the character and the amount of our piety. And finally, there must be much fervent prayer. It is this which brings us into communication with head quarters, whence all our supplies and all our orders come. By this we send despatches, and receive returns; and the nature of the service requires diligence and earnestness in this duty. "The effectual, fervent prayer of the righteous availeth much." It contains the element of omnipotence.

When the band of God's people, feeble though they be in themselves, shall gather to his standard under the influence of such principles as these, we shall see the enemy turned back, and the flood stayed. Where the banner of Jehovah's Spirit is, there will Jehovah himself be; and the issue of the conflict then cannot be doubtful. "One shall chase a thousand, and two put ten thousand to flight." If ever there was a time that demanded the enlistment of our highest and holiest energies in behalf of the interests of righteousness, that time is now. An immense responsibility rests upon the followers of Jesus Christ. "Awake, awake, put on thy strength, O Zion."

"Stand fast in the faith!—there are sounds on the breeze, Like the voice of the storm when it howls through the trees, Or the hoarse notes of warning low moaning afar, Ere the elements meet in the wild crash of war!"

An Index of Christianity.

The Christian Index, a Baptist paper (we are compelled to admit) published in the warm latitude of Penfield, Georgia, devotes a column of language, in a recent number, to the Christian Secretary. We have occasion to rejoice that bitter words are not howie-knives. Had they been so, we should have been laid out, ere this, in true Southern style.

Our offence seems to have been, that we preferred the manly and christian course of the Reflector at Boston, to the foamy one of either extreme of the various parties on the slavery question. The Index, who seems to set himself down, as one of these extremes, doesn't like our opinion in the premises; and to be candid we never expected to please him about it; no, not in our most sanguine mood. The charges brought against us are various.—First, we are said to have called Mr. Graves the organ of the abolitionists, and not his paper. The obvious article is not before us, but we are afraid the imputation is too well founded. Second, we are accused of comparing the editor to the Almighty. Really, if this be so, it was quite inadvertent; we must be more careful, another time.—Third, that abolitionism being a monster with a bad breath, the Reflector is its head and the Secretary its tail, and that he will not waste ammunition on the latter, while he has the former to shoot at; though, unfortunately for

his consistency, he takes something over a column to convey the assurance. Fourth, that we quoted some very disgusting poetry; for the further adjustment of which difficulty we hand the editor over to one Mr. William Shakespeare, with whom, in another column, he seems to affect some acquaintance.

Now all this, conveyed in an infinite nothingness of words, this amiable editor, despatches hissing hot to the North and seems to think he is accumulating a vast amount of capital for "our Southern Institutions," by abusing at the top of his lungs, those Northern men, who have been heretofore considered as sympathizing too much with the South, in their mighty error. The closing paragraph of this editorial will give our readers some idea of the spirit of Southern papers.

"With our brethren of the North we are willing to reason calmly on slavery, or on any other subject, but the moment they brandish their dagger before our eyes, and abuse us, we draw our swords, put our back to the wall and throw defiance in their face. Do Northern Anti-slavery men suppose that Southern slaveholders are more gentle in spirit than they are? They will not suffer themselves to be driven from their opinions, or into any prescribed measures—neither will slaveholders. All parties to a greater or less degree, of the same mulish nature."

We assure our neighbor that "Northern Anti-slavery men" have no impressions, with regard to the sweetness of Southern disposition, to be removed. But we would ask the editor if his Christianity only requires that he should act on its principles, in proportion as others do the same? We can tell him that it is just such a spirit as is manifested in this article of his, which is driving moderate men at the North to the conviction that nothing is to be gained, either to the cause of anti-slavery or undefined religion, by clinging to the brethren, who are by such means upholding the wicked system of American slavery. We are glad, however, to know that Southern Christians are not fairly represented by such journals as the Index, and can assure the editor of that point that our movements are governed by other motives than such as might be derived either from his approbation or abuse.

The Test.

The cross of Christ is the grand touch-stone—the test for almost all sorts of religious error. It was our lot not long since to fall in company with an individual who was not at all backward in avowing and defending a belief in the doctrine of universal salvation. After a few words of conversation, in which we referred to the prominence which the Scriptures give to the blood of Christ, and the death of Christ as the ground of a sinner's hope, we put the inquiry, "For what did Christ die?" "Why, to save us," was the reply. "Very good," we rejoined, "but to save us from what?" After a moment's hesitation, "From hell, I suppose," was the answer returned. "There is a hell, then, is there?" we inquired. Again, with considerable hesitation and reluctance, it was replied, "Well, I suppose there is." "For whom, then," we asked, "for whom is hell designed?" "And the dillipant reply was, 'I have not read so far as that.'" We could only add, "We beg you to read until you find out."

Probably some of the wise ones of the sect referred to, would be ready to tell us that the individual here mentioned was very foolish for giving such a reply to our first question. We are aware that in the answer given, there was a want of skill in the science of Universalism—a lack of familiarity with its twistings. To conform to the standard, we suppose the reply should have been, "Christ died to save us from our sins." But how much better is this! In what sense was Christ's death to save men from their sins? Was it to save them from committing sin? Where are all men who are thus saved? But was it to save them from any of the consequences of their sins? Or no; for the consequences, we are told, are all to be experienced as we go along, and then we are all to be saved!

The truth is, this system never has furnished, and never can furnish a consistent, satisfactory answer to the question "For what did Christ die?" It is a scheme which cannot stand in the light of the Bible representation of the sufferings and death of Jesus, as a sacrifice—a propitiation. He who preaches after Paul's motto, "knowing nothing save Jesus Christ and him crucified," must preach a doctrine at variance with Universalism. We understand how all this is evaded by the champions of the serpent; but after all, they can only evade it. The only manner in which they can explain the death of Christ, is in effect to explain it away. They will find, sooner or later, however, that the cross of Christ will explain their system away.

Catholic Schools.

One of the most powerful engines used in this country by the Roman Catholics for the purpose of making proselytes to their faith, is their schools. In the West, South-west and many other parts of the country, they have schools in which the children of Protestants are educated. The Rev. H. Norton, in writing from Washington city to the Boston Recorder, says: "Could I give you the names and number of Protestant children who, within a few years in this District, have entered the Roman school, through the channel of Roman schools, it would be a startling and melancholy exhibition." That the Catholics look to their schools as one of their principal instruments in making proselytes, is beyond question, a fact. Here in New England, where every village has its schoolhouse, we have no opportunity for knowing from observation anything respecting the extent of the number of Catholic schools in our land. But at the West and South, particularly in the cities, if the reports are true that reach us, Catholic schools are quite common, and Protestant children are admitted into them on the most accommodating terms. In many places where these schools are established, there are no Protestant schools, and the children of Protestants are sent to a Catholic teacher out of pure necessity. It is hardly to be expected that they should fail to make proselytes of many, perhaps a majority, of the scholars thus placed under their care; neither is it to be expected that they will not avail themselves of every opportunity to instill their principles into the minds of their pupils, that presents itself. The mind of a child is very susceptible of impressions, and religious sentiments implanted there in the days of youth, are seldom eradicated. We are not disposed to find fault with this system of tactics on the part of the Catholics, for they have a perfect right to practise it, and we have mistaken their character if they do not make the most of it. But the subject is one of vast importance, and is deserving the most attentive consideration of the whole Protestant community. Prompt and efficient measures should be adopted to supply the destitute portions of the West with free schools, where every child, whatever the circumstances of the parent may be, can have the full benefit of them. The great valley of the Mississippi can never become Catholic, unless Protestants suffer it to become so by default. The Protestant population of the United States exceeds that of the Catholic, as twelve or fifteen to one; and we apprehend there is but little danger of this vast difference ever being overcome by immigration. If all Ireland should immigrate to this country in a single year, still the Protestants would be in the ascendancy. But if Protestant children are to be educated at Catholic schools, it may, in the

course of time, be otherwise. The instruction of our youth is a subject of vast importance, and the manner in which it is accomplished will tell with tremendous power upon the next generation.

Protestant Monasteries.

Under this head the Protestant Churchman copies into its columns a poetic effusion by the Rev. John Mason Neale, B. A., and accompanies it with some two columns of remarks to show that the restoration of the monastic system in England was the great object, the furtherance of which the author had set himself in right good earnest to accomplish. The effusion is deeply tinged with a love for the times when "full many a bead house" was raised in old England, and is strongly averse to the present degenerate state of the church, in which there is

"No gentle Nave with her comfort seat, no Friar standing high, With ghostly strength and holy love to close the poor man's eye."

The closing stanza breathes a strong desire for the restoration of Roman Catholic ceremonies, prayers for the dead, &c.

"And many an earnest prayer ascends from many a hidden spot! And England's Church is Catholic, though England's self is not;

England of saints! The hour is high—far nigher may it be Than yet I deem, albeit that day I may not live to see—

When all thy commerce, all thy arts, and wealth, and power, and fame, Shall melt away—at thy most need—like wax before the flame;

Then shalt thou find thy true strength, thy martyr's prayer, And thou shalt find thy true wealth, thy holy deeds of love;

And thy Church, awaking from her sleep, come glorious forth at length, And in sight of angels and of men, display her hidden strength;

Again shall long processions sweep through Lincoln's minster pile; Again shall banner, cross, and cope, gleam through the incensed aisle;

And the faithful dead shall claim their part in the Church's thoughtful prayer.

And the daily sacrifice to God be offered there; And the notes, and matins, and mass, shall have each their holy lay!

And the Angels at Compline shall sweetly close the day, England of saints! thy peace will dawn—but not without the fight;

So come the contest when it may—and God defend the right."

"Our Pilgrim Fathers."

The Hon. H. Mann, Secretary of the Massachusetts Board of Education, in a recent defence of the principles and doings of the Board, eloquently says of our "Pilgrim fathers," "Amongst earth's worthiest, noblest, greatest, they stand in the foremost rank." And then adds, "only one blot sullies their fair fame; otherwise they had been godlike, rather than human. They persecuted for conscience sake, and enforced upon others the adoption of their creed, by imprisonment, exile and death."

No doubt Mr. Mann has in these sentences, transcribed fairly the sentiments of his own mind honestly entertained, and could he erase that "blot" from their good name by any labor of his masterly pen, it would be done forthwith.

It may be our misfortune, or culpable remissness—but so it is, we have never yet discovered the blot on their fame to which he refers, viz. "persecution for conscience sake." That they valued their dear-bought privileges, and protected them by the imprisonment, exile and death of those who endeavored to wrest them from their hands, is not denied. We are doing it ourselves, through our constituted authorities, every year. We are justifiable in doing it. And it is yet to be proved that our "Pilgrim fathers" proceeded any farther, or on any other principles in defence of their civil and religious rights, than their sons are doing at the present day. If in error on this point, we are gladly to be enlightened. But we regret sincerely and deeply, that so highly respectable a son of the "Pilgrim fathers" should sanction by repetition, what we cannot but regard as a slander.—*Boston Recorder*.

"It may be our misfortune, or culpable remissness" in not being able to understand the precise meaning of the Recorder, when it says, "we are doing it ourselves, through our constituted authorities, every year. We are justifiable in doing it. And it is yet to be proved that our 'Pilgrim fathers' proceeded any farther, or on any other principles in defence of their civil and religious rights, than their sons are doing at the present day." We confess that we are unable to understand this language, for we had always supposed that our "Pilgrim fathers" proceeded much farther in defence of their civil and religious rights, than their sons at the present day. They certainly banished heretics from their plantations—whipped, and even hung Quakers, for the purpose, as we always understood it, of destroying these heresies from among them; and thereby showing that they claimed the right not only of worshiping God as they pleased, but also of punishing others for not worshiping as they did. Now we should be glad to know in what State their sons are doing this at the present day.

Christian Union.

Much is said now-a-days about the desirableness of a union between the several orthodox religious denominations, and of the advantages that would result from such a measure. We appreciate, we trust, the blessings of such a union, and are willing to do all in our power to effect its accomplishment. Whenever this subject is alluded to by those who differ from us, and it has been more than once of late, the Baptists are spoken of as presenting an insurmountable barrier in the way of union on account of their "close communion." Now we have a proposition to make to all such objectors, and we feel confident it will be complied with by every Baptist in the world, if the other part of it is accepted by those who differ from us. We are ready to meet our Pedobaptist brethren half way. If they will give up sprinkling, we will give up close communion.—What say you, brethren? Show us your liberality and your sincerity in this matter, now that you can have it on such easy terms.

CHANGE OF OPINION.—We have heard the remark frequently made, "I never change my opinion," or "I adopted such, or such a sentiment in my youth, and maintain it still." The person making such a remark, does it, we suppose, to show his superior judgment. We like fixed principles of action as well as any one else, for they are important to many particulars to a man's success in the world; but we cannot help regarding the man who boasts that he "never changes his opinion" as possessed of either one of two qualities. He must be superhuman, and thereby be able to foresee just what kind of opinions are right, and will never need changing; or he must partake of the nature of a certain long-eared animal who is famous for one peculiar trait of character, viz. *stubbornness*.

SPRIT OF THE SLAVE SYSTEM.—The Southern Christian Advocate, a Methodist paper, in speaking of the proceedings of the late General Conference, says that a separation between the Northern and Southern portions of their church is inevitable. "Destiny itself," he adds, "is not more so. The North may relent, but no repentance can avail now. Tears of blood cannot wash away the record of the proceedings of the late Conference." The natural inference from the above sentence, would seem to be, that the Arminian editor of the Advocate had become a rigid predestinarian, and viewed the matter as already settled by an unalterable decree of Providence; but he probably only

meant to say, that such is the determined hostility of the Southern Methodists to all anti-slavery movements, and especially to the doings of the General Conference, that they are unalterably determined, of their own free will, to bring about an event with which the secret purposes of Omnipotence never had anything to do. He speaks his own feelings, however, not those of the great majority of the Methodist church at the South, and he may find in the end that his self will is but a very feeble affair after all.

BISHOP MORRIS.—The statement on the outside of our paper asserting that Bishop Morris of the Methodist church, had become a slaveholder by marriage, since the adjournment of the General Conference, is contradicted in the Baltimore Patriot, by "A Methodist," upon unquestionable authority. He says his lady "has no children, no slaves, no incumbrance of any sort."

PULPIT ECCENTRICITIES.—There are a variety of ways in which a minister may render himself eccentric in the pulpit, if he chooses; but we shall not attempt to repeat them, for we dislike eccentricity. We have recently heard of a case, however, in which a minister was accused of eccentricity, which it gives us pleasure to relate. The minister in question was charged with being eccentric for having prayed in his pulpit for editors! No doubt such a petition in a public prayer would strike the mind of most congregations as being exceedingly eccentric. And yet what is there in such a petition that is improper; or rather what is there, that is not exceedingly appropriate? Can a class of men be found who need the prayers not only of ministers, but also of every praying man and woman in the community, more than the conductors of the religious press? Two prominent editors of religious journals have within a year past, fallen, and in the eyes of the world, brought disgrace, not only upon themselves, but the cause in which they were engaged; and will it still be said that editors have no need of an interest in the prayers of their friends? We should be glad to know that such eccentricities had become so common that they had ceased to be considered as eccentricities.

Elder Benjamin Harvey.

We learn from the New York Baptist Register that this aged minister, now in the 110th year of his age, was present at the celebration in Utica on the 4th inst. and opened the exercises at the church with prayer. The house was crowded to overflowing, and multitudes were unable to get in. "A gentleman who was present" says the Register, "gives us the following account of the spectacle."

To him it appeared the most wonderful that could be recorded, and without a parallel among all that was presented on that day throughout the republic. He gazed on him as he rose in the pulpit to lead in prayer with peculiar and indescribable emotions; and while he gave utterance to his address before the mercy-seat, he felt deeply impressed by the simplicity and piety of his heart. His warm and ardent love of freedom and equality of human rights, was strongly evinced, and his tender and affectionate feelings in behalf of those unreconciled to God. A patriot of the revolution and one advancing on the tenth year of his second century—in body and mind so vigorous, so emphatically a patriarch, in such an attitude—leading the devotions of such an assembly as such a great national festival, invested the scene with impressive sublimity, and gave it altogether an unparalleled peculiarity and glory—such a scene as will probably never be witnessed again in this entire republic.

DEATHS IN PHILADELPHIA.—A daily paper in recording the number of deaths for the week ending on Saturday last, says—"101 deaths occurred in the city and districts, 10 of which were caused by consumption, 22 by cholera infantum, 7 from gun-shot wounds, and 7 by Marasmus. Of the whole number, 17 were people of color." What a picture does this present of the morals of the city. "Seven from gun-shot wounds." We hope for the honor of our common country that such a record as this will never again be made.

FLOOD IN THE MISSISSIPPI.—The damage caused by the late flood in the Mississippi river is immense. The Vicksburg Whig estimates the loss to the States of Arkansas, Mississippi and Louisiana at twelve million dollars.

CONTRIBUTIONS FOR FOREIGN MISSIONS.—The number of May, as acknowledged in the Missionary Magazine for July, amount to \$15,254.94. The Treasurer also acknowledges the receipt of twenty-five hundred dollars from the American Tract Society, for the distribution of Tracts in China, Siam, Burmah, Greece, Hamburg and France.

EASILY BROKEN.—A correspondent of the Baptist Advocate says that Father Miller, in the hearing of a highly respected Baptist minister, confessed his ignorance in regard to the time of the end, and said: "It may be 5, or it may be 500 years." Mr. Himes, who was present, replied, "Brethren, you must not make such remarks, or you'll break up every thing." If the doctrines of Mr. Miller are broken up by his speaking the truth, then, the sooner it is done, the better. But whatever effect Mr. Miller's remark may produce, that of his friend Himes, we are sure, will strike the mind at once, as coming from a heart that had but little faith in the doctrine he has done so much to sustain for two or three years past.

TEMPERANCE CONVENTION OF COLORED PEOPLE.—The Delaware State Temperance Union met at Catskill, N. Y., July 5th, for the purpose of holding a State Temperance Convention. Several spirited resolutions were adopted, after having been discussed by different speakers. The Clarksonian, a paper conducted by the Rev. Mr. Pennington, of this city, says, "There were present not less than three thousand well dressed, sober, orderly colored persons, of all ages, and of both sexes."

DEATH OF DR. GRANT.—A rumor appeared in some of the papers about two weeks since, respecting the death of Dr. Grant, missionary to the Nestorians, which was contradicted by the New York Commercial Advertiser, on authority derived from the office of the A. B. C. F. M. societies, no such intelligence having been received at that office. The same paper of Friday last says that a letter from a medical gentleman in Mosul, to a friend of Dr. Grant's then in London, stated that Dr. G. was severely ill, and had been insensible to every thing passing around him for nearly two weeks previous. Through the greater part of his illness he appeared to imagine himself engaged in preaching to the Nestorians.

A subsequent letter from the same medical gentleman, conveyed the intelligence that Dr. Grant's illness terminated fatally. He died at Mosul early in June.

The Providence (Methodist) Conference adjourned on the 9th ult. after a session of seven days. An animated discussion on the subject of preaching with notes, occurred during the session. The practice had already been adopted by some of the members. Bishop Hedding made some remarks in opposition to the measure, during which he said, "if under certain circumstances crutches had been used, he hoped they would hereafter be dispensed with." The Methodist Discipline forbids the practice of preaching with notes, we believe. The sum of \$5000 was raised by

members of this Conference to aid the Wesleyan University at Middletown.

Elder John Peck.

The following extract is from a letter written by this aged, and well known laborer in the cause of Home Missions, to the editor of the New York Baptist Register. We omit, on account of its length, that part of the letter relating to his visit to Rhode Island and Massachusetts, and only copy his

VISIT TO CONNECTICUT.

On Thursday following I left Boston, and went to Suffield and put up with Dr. Dwight Ives, pastor of the 24th church, whom I was happy to find with his family in health. Here I spent the subsequent Lord's day with the first and second churches, and received collections from both, and was happy to find both in prosperous circumstances, and enjoying the labors of Dr. Torbet. I also visited the Connecticut Association, in which there is a Home Mission Society among the students, who made me a contribution of \$22. This society is finely located, and is prospering under the supervision of Mr. Barnett, but it does not receive the support its importance demands. It is hoped, however, that the action of the churches will hereafter be in their prayers before the great Lord of the harvest; and indeed all our institutions ought to be more earnestly reformed in the spirit of the harvest. The attention of a large number of the students was directed to the Home Mission Society, under the supervision of Mr. Barnett, and it is hoped, however, that the action of the churches will hereafter be in their prayers before the great Lord of the harvest; and indeed all our institutions ought to be more earnestly reformed in the spirit of the harvest. The attention of a large number of the students was directed to the Home Mission Society, under the supervision of Mr. Barnett, and it is hoped, however, that the action of the churches will hereafter be in their prayers before the great Lord of the harvest; and indeed all our institutions ought to be more earnestly reformed in the spirit of the harvest. 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From the Biblical Recorder.

The Christian Secretary.

In the last number of the Secretary we find our remarks of the 8th June, to which the following observations by the Editor are subjoined:—

"Every word, sentence and syllable of the Recorder's remarks have been published in the Secretary, in strict accordance with the pledge we made at the commencement of this discussion, so the innuendo in the first paragraph of the above article must pass for just what it is worth."

Our southern friend has probably learned ere this, that his smothered suspicions in regard to our integrity, are groundless.

We have but a word to say to his closing paragraph—Our friends are all aware, that we merely pleaded ourselves to copy any remarks that might appear in the Recorder, calculated to throw light on the slavery—or anti-slavery question, as our contemporary prefers to term it. But the course pursued by him has been directly the reverse of what we had reason to anticipate. Instead of giving his strong reasons against the anti-slavery movements at the north, by proving, as he should, that they were contrary to the spirit of the gospel, he has been propounding questions for us to answer. To this mode of conducting the controversy, we yielded for a while, in hope that he would shortly comply with our request, and produce his proof in favor of the 'scriptural' of slavery, inasmuch as he had affirmed his belief in the doctrine, and we had taken the opposite view of it. But he appears quite reluctant to come to the point. The question which he seems so anxious to have us answer, 'whether there are both slaves and slaveholders in the apostolic church?' shall be answered, in due season. To this mode of conducting the controversy, we yielded for a while, in hope that he would shortly comply with our request, and produce his proof in favor of the 'scriptural' of slavery, inasmuch as he had affirmed his belief in the doctrine, and we had taken the opposite view of it. But he appears quite reluctant to come to the point. The question which he seems so anxious to have us answer, 'whether there are both slaves and slaveholders in the apostolic church?' shall be answered, in due season.

We wish the Recorder to understand distinctly that we want no more skirmishing in this matter; he has spent his time long enough, and we cannot afford to waste our time, nor will we trespass upon the patience of our readers by following up all the little nice distinctions which he may see fit to make in reply to our remarks. Whenever he shall see fit to give us proof from the New Testament that slavery is tolerated by its precepts, we will most cheerfully attend to him, without calling in the aid of an abolitionist, either from Albany or Boston; but till then, he must excuse us, if we content ourselves by merely copying his remarks without any reply.

In the above brief article we find no less than ten separate and distinct points of consideration. What bearing has the argument long since submitted to the attention of our opponent, or on the question now directly at issue between us, the reader can, of course, be at no loss to judge. He will also please bear in mind, who it is that introduces so many irrelevant topics, to which common courtesy, if nothing else, demands a reply, and by which so much time is unnecessarily thrown away.

We are glad to find that our friend remains unshaken in his resolution to publish all our articles touching the controversy now on hand between us. He has published the three articles referred to in a former number. And he is now, we think, but one article behind us. All things considered, this is doing about as well as we could expect touching the subject of publication.

Our friend maintains that he pledged himself merely to copy our remarks. This is perhaps correct. Still we were well enough to suppose that it was his purpose to conduct one side of the discussion, with a view of putting us right should we happen to go wrong. His object, we thought, was the attainment of light and the proclamation of truth.

That our friend has been sadly disappointed, in relation to the mode in which we thought proper to conduct the present discussion, we think he might have saved himself the trouble of saying in so many words. There are but few of his readers, we suspect, who have not been apprised of this fact for some time past.

Our friend, it appears, has very much fallen out with our method of asking questions. He seems to have had no very strong objection to questions at first; and so long as they were merely preliminary in their bearing; but as they have approached the point mainly at issue, and have been found to induce more and more important consequences, the regardance of our friend has increased in more than a corresponding ratio.

Our friend intimates that we have given no strong reasons in favor of the scriptural consistency of slave holding. We beg leave to dissent somewhat. We think we have given one pretty strong reason. And were we to judge from the effect which it seems to have produced on our friend, the Secretary, we should conclude that he was pretty much of the same way thinking himself.

Our friend affirms that we are quite reluctant to come to the point. If he will inform us how we shall get nearer the point, than by maintaining that there were both slaves and slaveholders in the apostolic churches, he will impart a piece of information which will be highly edifying to us, and equally so, we presume, to most of his readers. The question, whether there were slaves &c., our friend says, shall be answered in its proper place. Will our opponent be good enough to inform us what the proper place for this question is? If we have erred in the order of our arguments, as well as in our mode of discussion, our friend will confer a favor by putting us right in relation to both.

A direct answer to the question aforesaid, our friend says, he does not at present feel bound to give. To us this looks very much like an admission that he has never attempted to give a direct answer to this question—although, if we remember right, he has professed to answer it three several times, and has been greatly shocked at our dullness, or captiousness, in not being satisfied with the answer given. At one time, we think, it was thought to be a concession that it was to be brought up, or for what purpose it will be brought up—are questions which it would probably puzzle even the witch of Endor herself to answer. We will venture to say one thing however—we will venture to say, that our friend has hit upon an expedient for getting clear of a troublesome argument, which, if not very remarkable for its candor, has at least the merit of being somewhat original.

Our friend assures us, solemnly, that he wants no more skirmishing. We have been convinced of this for some time; and we now begin to be of the opinion that our contemporary has quite as strong a dislike for an open and direct collision. We greatly regret that we shall not be able to satisfy him on either point.

Our friend is sure that we have split hairs long enough. The hair that we split, we presume, is the distinction which we made between the Christian church and the Roman Empire. This, we suppose, is what our worthy brother calls a little nice distinction. At any rate, if we have made any other, in relation to the question now fairly on hand, we shall esteem it a favor to be told what it is?

There are three things, it appears, which our friend dislikes—four, if you like. He dislikes hard questions—he dislikes skirmishing—he dislikes nice distinctions—and he dislikes a direct and tactical collision. We regret that we have it not in our power to please him better.

Our friend says, whenever we shall see fit to give him proof, &c. We think that we have done this already; and unless our friend can find some better mode of refuting our arguments, than by postponing them indefinitely, we suspect that his readers will be very apt to entertain the same opinion.

The present posture of affairs is this: To prove that slaveholding was, and is, tolerated by the New Testament, we advanced the position, that slavery existed in the apostolic churches—and called on our friend of the Secretary to admit or deny the fact. After some three or four evasive replies, he has at length informed us that he does not intend to admit, nor to deny the position, at present, because such admission or denial would be premature. As our friend has hereby furnished satisfactory evidence that he does not deny the fact that there were slaves and slaveholders in the primitive churches, we shall henceforth consider the point virtually conceded, and shall proceed with the discussion accordingly.

In season—Gov. Steele, of New Hampshire, has selected the 14th day of Nov. next to be Thanksgiving Day in that State.

A SON SHOT BY HIS FATHER.—The Newark, (N. J.) Advertiser gives the particulars of a dreadful tragedy which recently occurred in Warren County, in that State. An old man named Mathew Ayres, of good estate, and the father of a family, was living with a woman of bad character, to the great grief of his family. A few nights since, an attempt was made by three of his sons, to abduct the woman. The old man was roused by their breaking into the house, and seizing his gun, he discharged it among the assailants, unfortunately killing his own son Walter. The deceased was thirty years old, and has left a family to deplore his untimely death. The father was ignorant of the purpose or character of his assailants, and was acting in strict self-defense—the law, therefore, will not visit the homicide with any penalty, but his remorse will be a sufficient punishment.

NOT PARDONED.—The St. Louis Republican contradicts the story that David McDaniel and Thomas Townson, two of the murderers of Charvis, have been pardoned by President Tyler. They have been respited merely, till the 27th of June, 1845, during which time they will be confined in the St. Louis jail. John McDaniel and Joseph Brown, were to have been executed on the 12th of this month, unless further reprieved by the President, previous to that time.

DROWNED.—Two men named Cook, brothers, were drowned in the North River last week, near the Jersey City Ferry. They were in charge of a sloop loaded with manure, which suddenly sinking, bore them down before assistance could arrive.

We see it stated in some of our exchange papers that Ex-Governor King of Rhode Island has been arrested on a charge of embezzling \$50,000 of the funds of the R. I. Agricultural Bank. We know not how true the report may be—but if true, it is neither wise nor just to prejudge the case, as a portion of the partisan press has done before assistance could arrive.

COMMITTED.—A negro, named Dan Thomas, was examined before Justice Mann on Monday and Tuesday last, charged with the outrage upon Mrs. Ensign, on the 5th inst. The examination resulted in his commitment, to take trial for the alleged offense, at the August term of the County Court.

Selected Summary.

WHEAT CROPS IN THE VALLEY.—The Standard (Va.) Spectator of Thursday states that the farmers generally in that County were in the midst of their wheat harvest, and it believes the crops to be quite a good one; at least, it has heard but little complaint.

THE WESTERN FLOOD.—About ten houses passed down the Mississippi, at St. Louis, on the 23d. In one of them a child, Henry Hay, was drowned. Henry was the son of a child heard, thought to be four or five months old. If we rightly understand the statement, the house was boarded on the steamer, and the child rescued. A letter from the Postmaster of Belleville, Ill. says:

Mr. Arbot, the wealthy Frenchman, who brought out Mr. Claypole and others, was drowned yesterday, while attempting to save his cattle. They swam against and up the river. Henry Hay was informed me, one of the passengers was drowned while driving out some horses. The horse he rode became entangled and plunged and he was lost.

THE MISSISSIPPI RIVER.—The flood is still going down, though at a tedious rate. Last evening it had fallen nearly four feet—not, however, by any means leaving the cross streets free from this incumbrance.—St. Louis Republican 3d inst.

MOBILE, July 4th.
We learn from a highly respectable planter, who plants on the Red River above the Raft, and whose plantation was inundated in April, and who was obliged to replant, that his prospects are good for a fair crop; but below the Raft, and on the Arkansas and Mississippi rivers, the late inundation has covered 150,000 acres of cotton land, which are from two to 8 feet under water, and cannot be replanted this season. The estimated loss of cotton is from 150,000 to 200,000 bales.

THE WHEAT HARVEST.—This has been a busy week with our farmers, who have been actively engaged in taking the ripe and beautiful wheat harvest, which has seldom been more promising in this country. We regret to hear that all the wheat-fields were attacked with a small worm in the head, a few days previous to ripening.—Goshen (Orange Co.) Clarion.

FROST.—We understand that considerable frost was found on the low-lands, in Goshen last Friday morning; and we presume that the same was true in other 'hill towns.' It was quite cold on the 4th, as many a gossamer covered neck and arm could testify.—Northampton Gazette.

TOO BAD.—A New York carman the other night, tied his horse to an awning post in front of a small run shop, and played cards all night, leaving the poor animal, half starved and harrassed, standing after a hard day's work. The brute, (the man, we mean), should be put in the galley.

SIZE OF LONDON.—London is now, beyond all doubt the largest and most populous city in the world. It may somewhat assist the imagination in forming a conception of its immensity, when we reflect that its present population is equal to that of the six New England States, viz: Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut.

SINGULAR PHENOMENON.—All at once, on Wednesday afternoon last, a well on the premises of Mr. Jacob Stevens, in Lyme, in this county, commenced overflowing, and still continues with undiminished force. It is estimated that the discharge is at least sixty hogsheads per minute! The water is cold and very clear. We learn that the well has been dug and used for many years. To enable our readers to judge something of the prodigious force of the water, it is said that good sized stones thrown into the well are rejected. The redundancy of water, overflowing the adjoining lands, is doing much damage to the crops in the vicinity.—Norwalk (O.) Expositor.

MURDER IN NEW ORLEANS.—Our New Orleans papers of the 6th inst. bring us the particulars of a horrible murder committed on a young lady the day previous. The name of the victim was Catharine O'Brien, who lived with her mother at the corner of Gold and Girod streets, and the murderer was a married man named Bond, who professed to be desperately in love with her and had several times made dishonorable proposals to her which she had rejected. She was to have been married to another on the next day; but, going to visit the house of an acquaintance, named Mrs. Lennen, she allowed herself to be persuaded to take a ride to the Lake, on the Shell Road, with Bond and Mrs. Lennen. The Picayune says:

In returning the driver heard the gentleman complain of illness, saying that it affected him unpleasantly to ride backwards. Accordingly he changed seats with one of the females, both of whom till then had been on the back seat. Immediately thereafter the driver heard the report of a pistol, when one of the females jumped from the coach. The other was shot dead through the breast. The horses had taken fright at the report of the pistol and the shrieks of the women and ran off. As soon as the driver could check them he turned and saw the man inside with his pistol pointed to his mouth as if to blow his own head off. Seeing that the man had been the report of the pistol upon the driver, who at once sprang from the box. The murderer then leaped out himself and fled into the woods. The driver heard him twice discharge his pistol—one of Col's revolving ones—but whether with a view to commit suicide, or to induce the impression that he had done so, we are not informed at present. The woman who sprang from the carriage was severely bruised only; it was at first reported that she had broken a limb. The body was at once taken to the watch-house of the Second Municipality.

The scene at the watch-house was most distressing. The unfortunate victim—who was but about seventeen years of age, pretty, and in full health—was laid out in a

pink dress, while her mother was close at hand. The wife of Bond, who keeps a milliner's shop at the corner of Delord and Magazine-streets, was also in the room, a beautiful woman, not more than twenty-three years of age. Mrs. Lennen was not present, having been badly injured while leaping from the coach. She is much blamed for the part she has taken, although with what justice time will unfold. It is thought by some that Bond killed himself in the swamp, while others suppose that he only fired the pistol with the intention of deceiving the driver.

LATER.—Bond, it seems, really did commit suicide, as his body has been found in the Swamp, near the place of murder, his face and skull pierced with three pistol balls.

A THIRLING INCIDENT.—The Amherst Cabinet contains a letter describing the melancholy event lately mentioned in this paper, of the blowing up of a powder mill at Danby, (Vt.) causing the death of three boys—said to be—Mr. Smith was the first to rush to the scene of ruin; he caught up the first boy he came to, whose features were so disfigured as not to be readily recognized, yet alive and posing his senses; as he was bearing him away from the scene of calamity, he said to him whose boy are you? The little sufferer looking him in the face, with tender emotion, said, 'I am your boy, Pa.' And the poor lad died in a few hours after.—Boston Mercantile Journal.

HYPER.—The following is an extract from a letter, received in Boston from a gentleman in Jersey, dated June 18th, 1844.

"I observe what you say as regards prospects in Hayti, which I assure you are very deplorable in our vicinity. Notwithstanding every concession has been made to the blacks (except that lives and property of the colored people, they are still in arms; their avowed intention is to plunder the towns, which they cannot effect; but they destroy the country, ruin the crops, and let their gardens become waste.

From the tardy and temporizing movements of the Government, I fear they are weak. Messenger after messenger is despatched to Port au Prince for troops, but they do not arrive; and the merchants and the mercantile class are shipping off their goods, and they say with the intention of leaving themselves. It will be a long time before Jeremie recovers from his present distressed state; no one pays their debts, nor thinks of asking others; the debts outstanding before the late revolution must in a great measure be lost from incapacity and bad faith. An entire change in the system of doing business must be effected; every thing will be done on a small scale."

ARREST OF A GOVERNOR.—The Bay Street Democrat states that ex-Governor King, of Rhode Island, was arrested, last week, on a charge of embezzling \$50,000 of the funds of Rhode Island Agricultural Bank, and taken before Judge Staples for examination.

RUNAWAYS.—A heavy reward.—From a hand bill printed at Pensacola, and from the Gazette, printed at the same place, we see that a reward of \$1700 has been offered for the apprehension of a white man named Jonathan Walker, and of seven negro men who ran away with him from Pensacola on the night of the 23d ult., in a small sloop.

A GEN.—We have to see a woman treading the high and holy path of duty, unblinded by the sunshine, unscathed by the storm. There are hundreds who do so from the cradle to the grave—heroinas of endurance, of whom the world has never heard, but whose names will be bright hereafter, even beside the brightness of angels.

Murder in Hoboken.

On Saturday morning the body of a German about 30 years old, named A. G. A. Martin, of 424 1/2 St. was discovered in West Hoboken, in a thicket, hidden under large stones at the bottom of a high cliff near the railroad from Vauxhall Garden on the Hill to the Mountain. The body contained three frightful wounds of a knife or dagger near the left shoulder, to stab on the left breast, and a pistol-shot wound on the left breast just below the nipple. The deceased, it appears, arrived in this country but about two weeks since from the village of Heide in Holstein, Lower Saxony, Denmark, and he brought with him several trunks of valuable clothing, merchandise, &c., and was supposed to have considerable money in his possession as well as a valuable gold watch and heavy chain that he usually carried about him. Upon further enquiry it was discovered that a young German, acquainted with deceased, called at the boarding house of the deceased on Friday afternoon at 4 o'clock to enquire for him and being told that he was not in the house, he returned and called again at about 7 o'clock in the evening, and received the same answer, and again at 9 o'clock Saturday morning.

These facts being made known to the Coroner, the body was taken to Hoboken Village, and the young man above alluded to arrested by officers McGrath and Stanton on this day.

The first discoverer of this murder appears to have been Mr. A. S. Smith, of Brooklyn, who was out gunning in Hoboken on Friday evening and heard two pistol-shots as he was returning home and when in the vicinity of the spot where the body was found. Not thinking the circumstance unusual, however, he passed on and shortly after was startled by something resembling a groan. Supposing it to be the cry of a wounded bird, he did not stop to make further inquiry, but returned home. During the night, however, while thinking over the matter, he determined to make a search in the morning, which he did in company with a couple of friends, he proceeded to do, with the result above stated.

FARTHER PARTICULARS.—We are indebted for the following to the Editors of the True Sun:

We understand that the person who has been arrested on suspicion of having committed the murder, is a German of the name of Meggar, who has been for some time past in the employ of a large drug house in this city, as clerk. The deceased spoke very little English, and has only been in this country about three weeks.

On examining his baggage, no trace of his money, or any other articles of value, was found. It was found, although, from the medical arrangement which appeared to be a prevailing habit with Martin, it was to be presumed some memorandum of it would have been in existence. The opinion is that this money was the object of the murderer, from the fact that one pocket was found turned inside out. It is supposed that it was kept in a wallet, with the papers of the deceased, which wallet was known to be in the person. In his vest pocket was found a small strip of paper, with the name and address of the person with whom Martin boarded in Dey street; and to this fact is attributed the early identity of the body and the arrest of Meggar—he having been immediately named as a person much in the company of the deceased since his residence here.

Yesterday the lodgings of Meggar were searched, and in his trunk was found a shirt, the bosom of which had the appearance of having been grasped in a struggle, and a pair of pantaloons bearing evident marks of having been washed in parts, and smelling of marsh mud. Eighty dollars were found in the trunk. The examination will be continued to-day.—N. Y. Tribune.

From the N. Y. Tribune.
Interesting from Mexico.—Commencement of the War against Texas.

The New Orleans Picayune of the 4th inst. contains news from Vera Cruz to the 20th and from the city of Mexico to the 16th June. The most important item of intelligence from that quarter is the re-commencement of the war between Mexico and Texas. The Picayune says:

From our papers and correspondence, it would seem that Santa Anna has sent orders to Gen. Woll to publish a decree at once to the effect that the armistice with Texas is at an end, and that hostilities are to be immediately recommenced with vigor. Report has it that Santa Anna has also ordered Gen. Woll to advance on Texas. He had called upon Congress to furnish him with 30,000 men and \$1,000,000, whereupon to recommence the war against Texas. General Reyes has been appointed Minister of War and Marine in place of Com. Woll. Gen. Gonzalez de la Cortina first officer of the war bureau. Gen. Valentin Canizales has been chosen commander of the army destined to operate against Texas. The new Minister of War has ordered the militia into immediate and active service, and from present appearances it would seem that Santa Anna is determined to make a strong attempt to subjugate Texas.

The news of the rejection of the Annexation Treaty had not reached Mexico. One of our correspondents, writing from Vera Cruz under date of the 29th ult. says:

"All is anxiety here to learn the fate of the treaty in the Senate. The United States frigate Potomac arrived here three days since—the Vandalla, Vincennes, Somers and

steamer Union are momentarily expected. We don't like to hear this much."

By the following extract of a letter from one of the Texan prisoners it would seem that the unfortunate Antonio Navarro, by many supposed to be dead, is still alive. He alone of all the Santa Fe prisoners has been retained, and we had thought his sufferings long since ended. Here is the extract of the letter:

SAN JUAN DE ULLOA, May 30, 1844.

I am still here, with but little hope of obtaining my liberty immediately. There are now ten of us confined in this castle, among us Antonio Navarro, and all in good health. Yours, J. W. D.

ANOTHER POST OFFICE CASE.—The Utica correspondent of Pomeroy's Express Line, under date of Thursday, 1 P. M. says:—I have just left the court room. Judge Conklin had finished his charge to the jury in the case of the United States against Geo. E. Pomeroy, for the transportation of letters, &c. The charge was most able and luminous one, and entirely favorable to the defendant. The learned Judge took substantially the positions assumed by Judge Sprague, of Massachusetts, and confirmed by Mr. Justice Story, and of course adverse, in important particulars, to the opinion of Judge Randall, of Pennsylvania.

"The crops in the neighborhood, says the Winyah (S. C.) Observer of the 6th inst. look quite as well as usual, and the rice crop is more forward than we have known it. On the 25th ult. we saw an ear of rice taken from a field of Mr. Robert Pringle, on Black River. The field was planted on the 15th of March, and by to-day must be shooting out generally. This rice will certainly be ready for harvest by the second week in August, which is unusually early.—Charleston Patriot.

ACCIDENT.—A sailor was killed while ascending the stairs of the Bunker Hill Monument. He looked out at one of the loop holes to see the steam car, which being on the descent, struck him upon the head. He only lived a few hours.

BODY FOUND.—As the ferry boat was leaving the wharf at Hoboken on Saturday the body of Zebulon Cook one of the brothers who was drowned in a manure boat that sunk in the East River two or three days since, was found floating near shore, and an inquest held upon it by the coroner.

COMMUTATION.—The Governor and Council have commuted the sentence of Nathaniel S. Howe, a lad of 16, convicted of arson upon the Charlestown school house in the night time, from life imprisonment in the State Prison to three years in the House of Correction. The sentence for life was imposed under the law, which admitted of no less time.—Boston Post.

BADE THE PIRATE.—The President has farther respited the pirate Babe, now under sentence of death in this city, till the first Monday in June, 1845. The prisoner, we are told, manifested no signs of emotion when he was informed of this farther act of grace in his favor.—Tribune.

REPUTING THEIR COUNTRY.—The Polk and Dallas party, in some parts of the country, have assumed the name of Texans. We are glad they have cast off the name with the principles of Democracy, and that they have the good sense not to disgrace their country by calling themselves Americans.—Essex Transcript.

ILLINOIS.—N. H. Purple, one of the mobocrats of Peoria, that suppressed free discussion, and violently broke up and dispersed a public meeting, composed mostly of ladies, has been nominated by the Democratic party as one of their presidential electors.

U. F. Linder. The Alton mobocrat, one who took a conspicuous part in the violent, unlawful, and bloody scenes which resulted in the death of Lovejoy, is one of the candidates of the Whig party for presidential elector.

SALLY MILLER.—The trial which has been going on for some time in the District Court of Louisiana, in which Sally Miller sued John F. Miller, on the plea that she was a white woman, of German parentage, unjustly held in slavery, has been decided in favor of the defendant, annulling and denying all the claims set up by the plaintiff to her freedom, and all damages claimed for servitude. Her counsel filed a motion for a new trial, on the grounds of newly discovered evidence favorable to the plaintiff. The motion was fixed for a hearing on Saturday, the 6th of July.—Phil. Ledger.

James Lyons. of Virginia, Gen. Harrison's favorite correspondent, and a Whig candidate for elector in 1840, says he will not give up the Whig party for Texas, but he is fully in favor of the annexation of Texas, and says, "I have not been able to see why we may not have Whig measures and Whig men, and Texas too." Certainly not.—Boston Chronicle.

A MYSTERIOUS AFFAIR.—The New London Advocate gives an account of the remarkable disappearance of a man aged 28 years by the name of David P. Cornwall. About 9 o'clock on Wednesday evening, July 2d, it seems, he left his home on Winthrop's Neck, in a scow boat, to go to his father in law's at Gale's Ferry to spend the Fourth of July, since which time he has not been heard from. He had about \$300 with him, and there are strong suspicions of foul play.

Brighton Market.—Monday, July 15.
Reported from the Boston Morning Chronicle.

At Market, 525 head of Beef Cattle, 4 yokes Working Oxen, 18 Cows and Calves, 2500 Sheep and Lambs, and about 100 Swine.

Prairie—Beef Cattle.—Dull, and poor in quality. Extra, \$5; first quality, \$4.50 to \$4.75; second do., \$4, to \$4.25.

Working Oxen.—Dull. Sales were noticed at \$73 and \$75.

Cows and Calves.—Sales were made at \$15, \$18.50, \$21, and \$24.

Sheep and Lambs.—Old Sheep at \$1.50, to \$2.50. Lambs from \$1.50, to \$2.43.

Swine.—Last week's prices barely supported. Old Hogs, 4, to 4 1/2 cts. Shot, 5, to 5 1/2 cts. etc.

About 140 Beef Cattle remain unsold, at 4 o'clock P. M. One or two lots of Southern Cattle on the road for Monday next.

Marriages.

In this city, on the 12th inst. by Rev. Horace Bushnell, D. D. Rev. C. N. Seymour, of Huntington, Conn., and Miss Henrietta, eldest daughter of Mr. Sherman Boardman, of this city.

In Coventry, on the 4th inst. by Rev. G. A. Calhoun, Charles Storrs, of Mansfield, and Marietta M. Cook, of Coventry.

In Philadelphia, 26th ult. by the Rev. Dr. Bethune, Rev. Walter Colton, U. S. Navy, to Cornelia C. Colton, of that city.

In Pittsburgh, July 8, by Rev. W. Kenney, Mr. James Marshall, merchant, and Miss Harriet C. Beckwith, of Hartford.

Deaths.

In East Hartford on the 5th inst. Mary Ann, daughter of J. Hubbard, and Susan B. Wells, aged 16.

In Newington, June 29th, Miss Cynthia Holmes, aged 44.

In Norwich, on the 8th inst. Miss Sarah Maria Throop, aged 32.

In Lebanon, on the 26th ult. Mr. George McCall, aged 29.

In South Glastenbury, on the 6th inst. Mr. Charles Lyon, aged 68.

In New Haven, on the 9th inst. Mrs. Catharine Hubbard, aged 69.

In Wolcottville, on the 8th inst. Mrs. Clarissa, wife of Hyrum Hubbard, and daughter of Mr. Asa Wheeler, aged 28.

In Georgetown, Ga., July 1, Henry W. Terry, of Apalachicola, Florida, aged 37, son of the late Col. Elijah Terry of this city.

Notice.—The Trustees of the "Connecticut Literary Institution" are notified to attend a meeting to be held at Suffield, on Tuesday, the 13th day of August, at 1 o'clock, P. M. for the purpose of organizing and transacting such business as may be brought before them.

Suffield, July 16, 1844. DWIGHT IVES, Secy.

Notice.

A meeting of the Board of the Conn. Baptist Convention will be held at Suffield, on Tuesday, the 13th day of August—(the hour cannot now be specified.) A full attendance is requested. The following are the names of the Trustees:

Rev. Wm. BENTLEY,
D. D. IVES,
H. MILLER,
Wm. REID,
M. G. CLARKE,
W. G. HOWARD,
DRA. A. DAY,
Rev. J. SQUIER,
J. B. ATWELL,
E. T. WINTER,
E. CUSHMAN, Secy.

Receipts for the week ending July 17.
Margaret Parsons, 2 00; E. H. Bowers, 3 00; J. R. Youngs, 2 00; J. Chapman, Jr. 1 75.

Hartford Shoe Store.
No. 242 Main St.
(Next door south of the Episcopal Church.)

W. H. RICHARDSON,
KEEPS constantly on hand, and will sell Cheap for CASH, a large and well-selected stock of LADIES', GENTLEMEN'S, MISSES' and CHILDREN'S BOOTS and SHOES, comprising all kinds, and manufactured in the best style of workmanship. The most difficult cannot fail of being pleased both with the quality and price; and those desiring to purchase, are respectfully invited to call before buying elsewhere.

Don't mistake the number—242 Main St., first door south of the North Episcopal church.

WM. H. RICHARDSON.
July 19. 3w19

For Sale.

THE subscriber wishing to change his situation from the city to the country, offers to sell his place in Hudson street, consisting of a dwelling house 28 feet by 32, two stories high, with ten rooms, well calculated for one, two or three families, and a barn 20 feet by 20, a good well of water, a new cistern, with a lot 60 feet front and 170 feet rear. This property is situated in the most flourishing part of the city, where rents are in good demand. It is a good location for a teamster or mechanic. A part of the purchase money can be on mortgage if desired, or may be exchanged in part for a few acres of good land in the vicinity of Hartford, with or without buildings, say worth six or eight hundred dollars, and the remainder may lie on mortgage if desired. For further particulars enquire of the subscriber on the premises.

If the above property is not sold by the 1st of September, it will be sold at auction.

Hartford, July 9th, 1844. CHARLES B. DEMING. if 15

Poetry.

For the Christian Secretary.

Gethsemane.

BY ANDREW SPRADUE LOVELL.

'Tis midnight deep on Olive's sacred mount,
And hushed in silence, wearied nature sleeps;
Beyond the murmuring brook from Kedron's fount,
His mournful watch the suffering Saviour keeps.

A voice is heard of agony, and prayer,
Uprising from the cold and dewy ground,
And stealing onward through the sultry air,
Awakes the echoes of the woodlands round.

Thy garden, O Gethsemane, before,
Though often watched the Man of Sorrows there,
Such vigils ne'er had seen, nor, ever more
Again shall see, nor hear so fervent prayer.

The Son of God beneath the ponderous weight
Of sinful man's rebellious guilt, oppressed,
In anguish whelmed, accepts the sinner's fate,
The vengeful sword of justice to arrest.

The bitter cup! itself was bitterness!
The painful draught! it was essential pain!
O! Father, let it pass! but, then, to bless
A world with Life, the hope, the wish were vain.

Thy will be done. It cost a mighty throe.
The fainting sufferer felt the pangs of hell.
The spirit shrunk, as gushed the purple flow
That, from his temples wildly throbbing, fell.

Then had frail nature, in exhaustion, died,
Had not an angel, speeding through the gloom,
From heaven descended to the Saviour's side,
Imparting strength to meet the coming doom.

But where were they, the loved, the chosen few,
Who should have watched, and cheered that lonely hour?
How truly false! at least, how falsely true;
They slept, resigned to slumber's soothing power!

O God, how like thy chosen sleepers then,
Are we, thy chosen sleepers of to-day;
The bleeding Saviour suffers, calls again,
But, heeding not, we sleep our watch away.

As they forgiveness had for pity's sake,
So, let our fault in mercy be forgiven;
May we arise, a slumbering world awake,
And from the Garden point it up to heaven.

Miscellaneous.

"Cheap Literature."

It is the boast of the present age, that superstition is almost entirely banished from the world, but I am greatly inclined to believe that it has only been displaced by a degree of credulity which well supplies its place, and swallows improbabilities with equal voracity. There seems to be nothing so gross that it cannot now be palmed upon the world by the application of a proper degree of impudent, unblushing puffery.

Among the most striking examples of this public credulity, is the belief, so confidently entertained, that every body is buying cheap books, because we get them for a shilling, or at most for two shillings a number, instead of paying a dollar, or seventy-five cents a volume, as we used to do. I confess I was myself a victim to this delusion, until a day or two since, I wanted to purchase a complete copy of one of these cheap productions, the numbers of which had been collected in a single volume, when I found to my great surprise that the eight shilling numbers amounted to a dollar, for a volume printed on such vile paper, and so slovenly got up, that it was not fit to place in a library, or worth preserving. But even had it been better printed, and on better paper, it would have required a new binding, which would have probably cost half a dollar more. Thus this amazingly cheap book, would have cost one and a half dollars in order to place it in a state of preservation; and then the owner would have nothing but a wretched abortion of the art of printing, exhibited on paper every way worthy of the type, and equally offensive and dangerous to the eyesight.

Cheap literature, therefore, means publishing cock and bull stories at a shilling apiece, badly printed, on worse paper, instead of paying seventy-five cents or a dollar, as we used to do for a volume of a classical author, got up in a respectable style both for reading and preservation, and containing as much matter as the eight numbers aforesaid. The great difference is, that for one we pay our dollar at once, for the other by piece-meal; that in the former case we get a book worth taking care of and capable of being preserved in a library; in the latter a miserable pamphlet in a flimsy cover, which when once read is cast aside, or converted into waste paper. It costs us then a shilling, twenty-five, fifty cents, perhaps a dollar, for a single perusal of a work, which in the days of dear literature, could be got from a circulating library for that purpose at sixpence a volume.

On these grounds I maintain that, all things considered, these cheap publications are the dearest that ever were palmed on the credulity of mankind. Setting aside their general character as works calculated to benefit public morals or manners, or disseminating the principles of taste, or the elements of knowledge, the mode in which they are got up, renders them utterly incapable of preservation, even when they are worth preserving; and thus in effect we pay from twice to four times as much for the perusal of a book in these cheap times, as was in dear times paid to the circulating library. If the age of superstition is past, that of credulity, humbug and puffing has certainly taken its place, and we now believe in the spectres of books as implicitly as they once did in the spectres of men. For my part, I have suffered a relapse, and become once more an admirer of clear type and good paper.—N. Y. Evening Post.

Frightening Children.

We agree with the Boston Mercantile Journal, that there are few things more calculated to excite a just indignation, than an attempt on the part of young persons to frighten little children, or each other. In this way impressions are often made on the plastic minds of youth, which remain through life, and cause many an hour of anxiety and perhaps agony. In this way a species of cowardice is produced which cannot be produced

in after years—and the man who would be the first to plant a standard on a hostile fort, or to board an enemy fighting hand to hand, has been known to turn pale with affright at the idea of passing a church alone in a dark night—or even at entering a lonely and lofty garret, in the dark, after the family have retired. Marshal Saxe, one of the bravest men who ever commanded an army on the embattled field, would never retire to rest until he had carefully examined the closets in his chamber, and looked under his bed!

It is sometimes the case, however, that these sudden shocks of fear, when young, administered not unfrequently by the unthinking, for the joke's sake, are attended with more serious consequences. We sometime since saw mention made of a child in Virginia, who was frightened to death. The circumstances which led to this melancholy catastrophe, are not of unusual occurrence. The child was playing with its companions, and was told by them in sport, that a rag man was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately, also coming into the house, he uttered a shriek and instantly expired.

This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults peculiarly susceptible of fear. We have given many cases of this kind in the Journal, and we think the subject needs no further illustration.

Indeed, cases are known where young persons have had their minds entirely overthrown—and been doomed to lives of helpless idleness, by the unprincipled follies of their acquaintances, who have devised and executed some cruel plan of making sport of their fears. Such conduct has no apology. Those who are guilty of it should be held as accountable as the man who levels a deadly weapon and destroys the life of a fellow creature.

Terror is too often the governing principle in families, and many a young and promising mind has been weakened and depressed by the dread of some threatened danger. And yet the attempt to excite the fears of a child, is not unfrequently resorted to by parents, as a salutary punishment! Bugbears are created to frighten the young innocents into obedience. Such a course cannot be too severely rebuked. It is unphilosophical, and in the highest degree barbarous in its nature, often entailing wretchedness, in the shape of unnecessary fears, on the being whose courage and determination should be fortified and strengthened, instead of being sapped and destroyed by the unnatural or unthinking parent.—Asylum Journal.

From the Gospel Standard.

The Lukewarm Age.

A lukewarm spirit, is the prevalent spirit of these times. It has entered all churches, and nearly all pulpits. It conducts the devotions of the family—presides at the social meeting for prayer—officiates at the public altar—and superintends the general affairs of religion and benevolence. So prevalent is it, and so strong its foothold, that the warmth and ardor, energy and power of the first Christians have become almost wholly unknown. The zealous and ardent qualities of the first church, could not be endured in these days. Their zeal would be regarded as decidedly over-heated and unchastened—their unction and energy, as real fanaticism. The present church is very prone to ease-seeking and ease-loving; it does not relish the conflict, the toil, the self-sacrifice, the bold enterprise of the apostolic age. It dreads to offend the world—it has a great horror of excitement and change. To be cold it cannot; to be hot it must not; to be lukewarm it must be. This spirit will not offend the world; nor will it hinder the church in its upward ascent to popular favor and influence. It requires no special self-sacrifice—and it never puts its possessor in the unpleasant position of maintaining an unpopular cause or defending an unpalatable truth. It depreciates all religious warmth—all excitement—every thing that is calculated to disturb the quiet of the community, or produce change. If it admits that the reforms of the day are good in their objects, it will be sure to give you to understand that they are carried too far, and that the measures are neither judicious nor judiciously employed. It insists that ecclesiastical forms and the creed of the church be scrupulously maintained—that no innovations upon these be allowed or countenanced. Sound preaching—moderate praying—Sabbath meeting-going—tithe paying—and change-hating, are about the extent of what it demands. Farther it is indifferent—farther it makes no proscriptions and imposes no interdicts. One must keep clear of those hated extremes—cold and hot. He must pay deference enough to the externals of religion, to distinguish him from the irreligious world, and show enough of the displeasure to the power of godliness to avoid an identity with that class, so offensive to the world, known as the hot-headed and enthusiastic.

Now this is the worst and most repulsive character that the Bible specifies and condemns. God prefers an openly and decidedly wicked character to this. "I would," says He, "that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." If an individual is not "hot," or fully, and in heart, committed to him; He desires them to be "cold," to make no pretensions to friendship, but act out openly his enmity. God wants decision. So do we; we always, in worldly matters, reprobate indecision. Look at that individual in the great struggle for our national independence. He has on an American equipage—pretends to be friendly to his country—does some things to aid the cause, but in time of an actual engagement he is gazing about, playing the part of neutrality. All would have said, "I wish he would take one side or the other, and be decided." So God has decided, and so all should decide, in matters of religion.

The Laodiceans, so severely rebuked, had the form of religion—they performed some of its duties—prayed some—attended to the ordinances quite strictly—but all this was soulless and heartless, without life and power. And it would seem that that church has found its antitype in the church now existing—what was true of them as a local body of professors is fearfully true of the great mass of Christendom. The garb of the Christian is indeed worn, many of the duties enjoined upon the Christian are performed, prayer

more or less regularly is offered in the family and in the closet; and yet, at the same time, and in all such performances, there is such heartlessness, such nauseous lukewarmness as to render the church loathing to God. Reader, are you one of this class? If so, beware of the fate of the Laodiceans!

Our own Garden.

We have a garden, and weeds often grow in it. One of these weeds is *Disobedience*. This makes us rebellious towards God and inattentive to his commands. Another weed is *Bad Temper*. It produces anger, passion, wilfulness, revenge.—Then there is the weed of *Lying*. It begins with small prevarications of the truth; but it grows fast, spreads its roots far and wide under ground, and injures many a fine flower and stately tree. And the weed of *Slander*; this is always associated with another called *Unkindness*, and together they make sad havoc among the fragrant plants of Love, Peace and Good Will.

Who would like to have such weeds as these in his garden? Who would not root them up and plant useful seeds or fragrant flowers in their place? Take then the spade and the pruning-knife and set about it.

This garden is your own immortal mind.—When you feel an angry passion rising or an unholy thought taking root, go to God for grace to check it at once, before it gets possession of the ground. This is rooting up weeds. The soil will then be in a proper state for the cultivation of the fruits of the Spirit—such as love, joy, peace, long-suffering, gentleness, meekness.

In Paradise, before our first parents fell, there were no weeds. Heaven is sometimes compared to a Garden where grows the *Tree of Life*, whose leaves are for the healing of the nations, and whose boughs are laden with "twelve manner of fruit." Without holiness no man shall see this *Garden of the Lord*. But who will not strive to become a plant of the Lord's planting, accepted of him, and through Christ our only Saviour, planted by the river of life, to flourish for ever in immortal beauty?

"Not Lebanon, with all its trees,
Yields such a comely sight as these."—Am. Messenger.

The Mormon Excitement.

As the rise of the Mormons is one of the most extraordinary episodes of the day, so is the death of their Prophet and the dramatic scenes attending it, equally remarkable. According to the most authentic accounts, Joseph Smith has lived a life of vice and imposture, and has concluded in a manner consistent with his character. What will follow this event? Some seem to apprehend bloody scenes in Illinois, and others think that Mormonism will be destroyed by the death of the Prophet. There may be a few violent deaths, in Illinois, but we doubt whether any large bodies of either side will engage in war.

As to the end of Mormonism, we doubt that also. Sects of this description easily find leaders, a wiser and a more prudent one than Joe Smith, who it is to be remembered, was distrusted by the most intelligent of his followers. His death seems to have been made legally by the guard resisting his forcible attempt to escape, but the popular action against the Mormons will be represented as persecution. The worst part of the Mormon affair we have ever seen, is the atrocious grant by the Illinois Legislature, (as we believe for political purposes,) of special charters to Nauvoo City and the Nauvoo Legion. Under this charter, the people of Nauvoo claimed and exercised a greater municipal jurisdiction than was ever granted to any Corporation. Under this, the Nauvoo Legion was formed, and the plans of the Mormon leaders greatly aided. The true course was and is, to treat the Mormons like any other citizens, to give them neither more nor less. The difficulty in Illinois and Missouri is in singling the Mormons out as a body to be favored or persecuted just according to the political interest or popular prejudices of the day. Treat any other body of people in the same way, and we shall have the same difficulties. The next few days will settle the present differences. If there be a civil war, there must necessarily be terrible outrages. If there be not, the Mormons will probably assume a new shape under a new leader.—Cincinnati Chronicle.

MUNIFICENCE WORTHY OF RECORD.—We yesterday saw a subscription for the erection of the proposed addition to the Massachusetts General Hospital, amounting to fifty thousand dollars, the sum which is estimated to cover the whole expense. Among the subscribers were six gentlemen at two thousand dollars each. The other subscriptions were in sums of one thousand, five hundred, two hundred, and one hundred each.—Another subscription has been obtained, amounting to sixty thousand dollars, for the erection of the new Atheneum; and another still of thirty thousand dollars, for the erection of the building for the Female Asylum. This gross sum of One Hundred and Forty Thousand dollars has been obtained in this city, within the last three weeks. It is gratifying to record such instances of the liberality of those whose enterprise and success have enabled to be liberal. It is not always that the rich are willing to make such patriotic use of their wealth. Boston should be proud of such munificence, and we are proud of such fellow citizens.—Boston Courier.

ADVICE TO THE LADIES.—A neighbor, who has always managed to keep the most faithful and obliging servants, till death or matrimony has dissolved the connexion, desires us to publish the following:

Captain Sabretash, in his lately published work, "The Art of Conversation," gives the following good advice to ladies: My friends, never scold servants, instruct, reprove, admonish, as may be necessary; give warning, or if need be, turn the worthless out of the house, but never descend to scolding, or to the use of rude or harsh language; for there is, in truth, something very undignified in the practice.

There are, no doubt, plenty of bad servants, but there are more bad masters and mistresses in proportion, and for this very evident reason, that it is the object and interest of servants to please their masters; whereas the latter are independent of the former, and need take no trouble about the matter; and as there is effort on one side and none

on the other, the result will naturally be on the side of those who make at least a fair attempt. Besides, bad masters often make bad servants, when the servants cannot well influence the conduct of the masters.

If people could only see the undignified figure they make when in a towering rage, the chances are that they would contrive to keep their temper rather within bounds. We may excuse anger, and even passion, perhaps, where the name, fame, or character of friends and relatives is assailed; but to fly into fury about broken plates or overdone mutton, is to show the want of mental composure that few would like to have described in its proper name.

Recollect that servants are made of the same clay, that they possess feeling—kind, generous, just feeling too—as well as their superiors; and is it not casting a stain upon ourselves to rail, with ignoble language at those who are made in the same high image of which it is our boast on earth to bear the faintest impress?

Let us hear no more of scolding servants, therefore; if you will scold, scold your husband; and if he is a sensible man, he will pat your cheek, give you a kiss, and laugh at you for your pains. Cincinnati Atlas.

What is to become of Mormonism.

In the intervals of excitement and inquiry regarding the Riots at Philadelphia, the question is eagerly asked on all hands, What will become of Mormonism now? Joe Smith is dead—probably butchered in cold blood, while a secure prisoner, and without power, even if he had the will, to offer provocation for violence: but Mormonism has not died with him. Gross and monstrous as are the delusions and perhaps abominations practised in the name of that faith, yet it is a vital, living thing. Men and women, made of the same sort of flesh and blood, and actuated by similar sensations and passions, as Protestants, Catholics, Mohammedans, or whatever creed or worship the sun shines upon, do actually believe in this Mormonism—are content to live and die by it—to yield up worldly wealth, domestic ties, and the strong bonds of love of Native-land, for it; and thus feeling and thus believing, to their dimmed and distorted spiritual vision Joe Smith is as much the Martyr-Hero as any whose shadow has ever fallen upon the world. The blood of Joe Smith, spilled by murderous hands, will be like the fabled dragon's teeth sown broad cast, that every where sprang up armed men.

We would prefer to be mistaken; but we look for farther and bloodier histories from Nauvoo. The conduct of the Mormon chiefs, since the murder of their Prophet, shows plainly enough that there are cool, stern, controlling, powerful minds among them; that they have learned, either from History or their own instincts, the great lesson, to bide their time; and that the cutthroat enthusiasm which thought to exterminate a City and a Creed, will be wretchedly deceived. It may be—it is indeed very likely—that in a formal declared war the Mormons will at last get the worst of it and be destroyed; but what a series of horrors does not this conclusion presuppose!

SAVING TIME.—A clergyman, who had considerable of a farm, was generally the case in our forefathers' days, went to see one of his laborers, who was plowing in the field, and he found him sitting upon his plough resting his team.—"John," said he, "would it not be a good plan for you to have a stub syce here, and be hubbing a few bushes while the oxen are resting?" John with a countenance which might well have become the divine himself, instantly returned—"Would it not be well sir, for you to have a swinging-board in the pulpit, and when they are singing, to swing a little flax?" The reverend gentleman turned on his heel, laughed heartily, and said no more about hubbing bushes.

BAD REASONING.—"If Deity were half as anxious to save men as our Partialist clergy profess to be, who, that believes God is omnipotent, doubts but that all would be saved?"—Augusta Banner.

If Deity were half as anxious as Universalists profess to be, to preserve men from intemperance, dishonesty, falsehood, and other immoralities, and from all the miseries which these vices produce in this life, who that believes that God is omnipotent, doubts but that all men on earth would be preserved from all these sins and miseries?—Zion's Advocate.

CASSIUS M. CLAY.—The following is an extract from a letter from Cassius M. Clay, in answer to an inquiry as to the emancipation of his slaves:

"Of so much value is a good name, as to begot confidence among distant strangers. But I do not expect to escape slander. They are at last resorting to that here now, when all things else fail to destroy my influence. But 'truth and justice are mighty, and must prevail!' The man who said I did not emancipate any slaves, LIEB. I never emancipated any of my mother's slaves—that was also false! It is true I never emancipated but NINE slaves, but they were all I owned, and I have incurred so much responsibility here by emancipating at all, as if I had set free a thousand. I have about 25 more slaves, which are entailed on my children by my late father, in which I have a life estate only, and this is the cause why my emancipation has been magnified. I propose making the condition of those as good as that of the freed ones—until I hope general emancipation in the State will bring liberty to all."

The Emperor of Russia is 48 years of age. His Imperial Majesty has once before visited England, viz., in 1817, now nearly 29 years ago. Notwithstanding this lapse of time, the Emperor had a most perfect recollection of all the striking points of the English coast, and was continually walking to and fro on the deck as the Cyclops came up the river, pointing out to the officers of the ship the most remarkable objects on either side. His Majesty has won golden opinions from the Dutch sailors and marines, many of the old ones among them he singled out and engaged in conversation.

ANOTHER SLAVEHOLDING BISHOP.—We learn by a letter from a clerical friend, that since the late General Conference at New York, another of the General Superintendents of the Methodist Episcopal Church, Bishop Morris, has married a

widow of Kentucky, who is possessed of slaves. It is said that the Bishop, by special contract, executed before his marriage, declined any proprietary title to the slave property, relinquishing his prospective claim in favor of the child of his lady, by her former marriage.

How far this ante nuptial contract affects the case, and makes it differ from that of Bishop Andrews, remains for adjudication among the adepts in church casuistry.—Commercial.

Children's Corner.

For the Christian Secretary.

The Dahlia and Violet.

A FABLE.

In a beautiful garden grew a proud dahlia, and near it a modest violet. The dahlia was proud and very self-conceited, (like many girls and boys I have heard of,) and she one day opened a conversation with the violet by saying to her,—"poor little insignificant creature, how I pity you, do you not envy me with my splendid scarlet velvet dress?" The violet replied, I do not envy you, I am perfectly contented with my condition whatever it may be, since I know I was placed in it by my Creator. The dahlia then answered, but you are never praised, while I am, and thought a paragon of beauty. But said the violet, I have all I want, I have all I need, I do not want praise—I have light, heat, health, air, and a stream of water runs constantly at my feet to keep me alive, and the sound of it running over the pebbles is to me sweet music. I am perfectly happy, I ask no more, answered the dahlia, my life is spent in pleasure and amusement, and the other flowers acknowledge me for their queen; you have not the satisfaction of being a queen that is loved and honored, and has numerous subjects at her command; beside, if you should die you would not be mourned by the young lady that comes to visit me, and that shows that I am superior to you. I would not be a queen, and as for being praised, I care not. My Creator has placed me in the condition I am in, and I am satisfied; neither will your beauty last long, nor shall I last longer than you; and in a few days you will be no more thought of than myself. Just then two young ladies entered the garden, and as soon as one of them saw the dahlia, she plucked it from the stem and gave it to her companion. Her friend thought it beautiful for awhile, but soon it began to fade and she threw it away, and as the dahlia was dying, she looked toward the violet.—Ah! exclaimed she, with her dying groan, I now know "that pride goeth before destruction, and a haughty spirit before a fall."

MORAL.

Pride and self-conceit are generally, if not always, followed by some misfortune, while modesty and unaffected simplicity gain the place that pride strives for. If we seek for acquaintances we do not seek for those that are proud like the dahlia, for they would think too much of themselves to care for us,—we seek for those who are not taken up with the grandeur of this world, and who look forward to a better world than this.

SARAH.

HARTFORD FIRE INSURANCE CO. Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Mercantile, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has an Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Charles Boswell,
S. H. Huntington,	Henry Keeney,
H. Huntington,	James Goodwin, Jr.,
Albert Day,	John P. Brace,
	Junius Morgan,

ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

ETNA INSURANCE COMPANY.—Incorporated for the purpose of securing against loss and damage by Fire only. Capital, \$200,000, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached that capital is not exposed to great losses by sweeping fires. The Office of the Company is in the new Etna Building, next west of the Exchange Hotel, State Street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,

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Samuel Tudor,	James Thomas,
Griffin Steadman,	Elisha Peck,
Henry Kilbourn,	Daniel Burgess,
Joseph Morgan,	Ward Woodbridge,
Elisha Dodd,	Joseph Church,
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THOMAS K. BRACE, President.
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The Etna Company has agents in most of the towns in the State, with whom insurance can be effected on terms as favorable as other offices.

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Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

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